

Coriolanus, Cincinnatus, and Camillus

In the fifth century B.C. the Romans and their allies waged war on the Sabines, Aequi, Volsci, and Veientes. They managed by wise diplomacy to avert constant war with the Sabines: They gave a large piece of land to a Sabine chieftain, Attius Clausus, who settled there with all his dependents. His family is better known as the Claudius family, or Claudii. The Aequi gave the Romans more persistent problems, but the Romans eventually wore them out.

CORIOLANUS

One of the outstanding figures of Rome during the early fifth century was not a young, powerful warrior but rather Veturia, an elderly noblewoman, the mother of a son named Coriolanus. In 491 Rome was suffering from famine, and the Romans had to import grain from Sicily. When the Senate was debating what price the common people should pay for the grain, Coriolanus, who hated the tribunate and was bitter about the power the plebeians were gaining, advised his colleagues in the Senate to hold the grain hostage and thus force the plebeians to give up the tribunate. The common people were outraged, and the members of the Senate thought it politically expedient to sacrifice Coriolanus to their wrath. A date was set for him to go on trial for tyrannical behavior, but on the day of his trial Coriolanus went into exile among Rome's enemies, the Volsci. Soon the Volsci, led by Coriolanus, started attacking Rome's allies. After many victories over Rome's allies and subjects, Coriolanus and his Volscian army pitched camp 8 kilometers from Rome and devastated the countryside, though

Coriolanus made sure that his soldiers did not destroy the property of any patricians. Rome was in trouble. Envoys from Rome went to Coriolanus' camp to ask him to withdraw, but he refused. Again, envoys were sent, and again he declined to move. Next the priests, wearing their sacred garments, went to beg him to withdraw, but they too failed in their mission. While the Romans hurriedly gathered together their army, Coriolanus' mother Veturia, his wife Volumnia and their children, and other women of Rome, weeping, marched out of the city to meet Coriolanus in his camp.

"If my eyes aren't fooling me," one of Coriolanus' officers said to him, "your mother, wife, and children are here."

Coriolanus, almost crazy and in a panic, got up from his seat to hug his mother. She changed from begging to anger. "Before you hug me," she said, "let me know whether I have come to my son or to my enemy, and whether I am your prisoner or your mother in your camp. Have my long life and unhappy old age brought me to this, that I should see you first an exile and then an enemy of Rome? Could you destroy this land that produced and nourished you? Although you came here with dangerous intentions and threats, didn't your anger die down as soon as you entered the borders? Once Rome came into view, didn't the thought enter your mind, 'Inside those walls are my house, my household gods, my mother, my wife, and my children'?"

"I can only conclude that if I hadn't given birth, Rome wouldn't be under attack; if I had no son, I would have died free, in a free country. But I can allow nothing more wretched for me and more disgraceful for you, since I am the most wretched, and will be for a long, long time. And your children? You will decide whether it is a premature death or a long slavery that awaits them."

His wife and children hugged each other; the weeping of the whole crowd of women as they bewailed their and their country's fate finally broke the man. After embracing his family, he sent them away and moved his camp away from the city. (Livy II.40.4-10)

CINCINNATUS (CURLY)

A hero of Rome during this time was L. Quinctius, called Cincinnatus, or Curly, because of his curly hair. After losing a minor



Venturia scolding Coriolanus. (Drawing by Christina Marent Westmoreland)

battle with the Aequi in 458 B.C., the consul Minucius decided to keep his army within the fortifications of his camp so as not to risk any more losses. The Aequi interpreted his actions as fear and consequently built barriers to trap Minucius and his army within their camp. Five Roman soldiers escaped before being trapped and told the Romans about the danger to the army. The Romans decided to bypass the other consul and elect a dictator instead.

The only hope of the Roman empire, L. Quinctius, was then living across the Tiber on a farm three acres in size. . . . Greeted there by the messengers from the Senate, as he was perhaps working hard on a ditch with his shovel, or plowing—it is certain only that he was busy with some type of farm work—he returned their greeting, and he was asked to put on a toga [a man's formal attire] so he could hear the Senate's commands, with their hopes that it might benefit both him and the republic. Surprised, he asked, "Is everything all right?" and told his wife Racilia to quickly bring him a toga from their cottage. After he had wiped off the dust and sweat, and put on his toga, he went to the messengers, who congratulated him and greeted him as dictator, and summoned him to the city; then they informed him of the terror in the army. A state ship was ready for him; his three sons, walking on the road, received him, and then other relatives and friends, and then the greater part of the senators. (Livy III.26.7–11)

Cincinnatus ordered all men of military age to assemble before dawn in the Campus Martius; the army marched that day to Algidus, where Minucius and his men had been trapped by the enemy. That night the Roman soldiers silently surrounded the enemies' camp; the Romans won the ensuing battle, and Cincinnatus rescued Minucius and his army.

Back at Rome, the grateful Senate ordered the victorious Cincinnatus to enter the city with the same retinue that had accompanied him upon his arrival as dictator. "The enemy generals were led before his chariot, then came the army's standards, followed by the army, loaded down with loot. Tables of food are said to have been set before the houses of all the citizens, and the soldiers eating from the tables followed the chariot with a triumphal song and jokes, like a body of partygoers" (Livy III.29.4).

Cincinnatus' entry into Rome was an example of the Roman *triumph*, a sort of parade for victorious generals and their armies. First came men showing the gold, silver, weapons, and loot captured in the war. They also carried placards bearing drawings or names of the cities and generals that had been captured, indicating the rivers or mountains crossed, and depicting the major battles fought. Then came the white oxen that would be sacrificed to Jupiter, and the hostages and prisoners in chains. The general himself, in a four-horse chariot adorned with gold, ivory, and jewels, then approached with his entourage, which might include his children as well as his lictors, the Senate, and his assistants. He wore the *vestis triumphalis* (clothing of triumph): a *tunica palmata* (a tunic embroidered with palm branches, the symbol of victory) and a *toga picta* (painted toga) of purple or gold. He wore a crown of laurel, either for purposes of purification or for protection from evil spirits, while a slave standing behind him held a golden crown over his head. The general's face was painted red. In his left hand he held a golden scepter, and in the other a staff of laurel. For a day he was allowed to look like Jupiter. Lest the general become too puffed up with pride by being compared to Jupiter, the slave holding the golden crown above his head constantly whispered in his ear, "Remember: you are only mortal," while his soldiers, who came next in the procession, sang dirty songs to embarrass him. To further ward off evil, the general wore a *bullā* (amulet) and an iron ring. The triumph would end up at the Temple of Capitoline Jupiter, because the triumph was originally a religious procession, probably to honor Jupiter for giving the Romans the victory. During their triumphs, Julius Caesar and Emperor Claudius climbed the steps of the temple on their knees, probably to further humble themselves.

There was also a lesser type of triumph, called an *ovatio*. The general in the *ovatio* entered on horseback or on foot, wore a toga with a purple border and a crown of myrtle, and carried no scepter. This was a much less spectacular event, and something of a consolation prize for those whose victories were not great enough to warrant a triumph.

After his triumph, just fifteen days after he had assumed the position of dictator, Cincinnatus resigned his position of almost

unlimited power, which he could have held for six months. Having done his job, he returned to his plow.

THE DEFEAT OF VEII

During the eighth, seventh, and sixth centuries B.C. the Etruscans dominated central Italy, ruling Rome through the Etruscan kings and extending their power into Latium. At the same time the Romans expelled their kings, the Latins too drove the Etruscans out of Latium. Although weakened by internal dissension, the Etruscans were by no means finished as a power. About 405 B.C. the Romans dedicated themselves to the conquest of Veii, the powerful and wealthy Etruscan city less than 15 kilometers north of Rome. The Roman soldiers besieging Veii swore not to return to Rome until they had conquered. Veii was about the same size as Rome, and its position on a mountain, surrounded on three sides by a moat, made it extremely difficult to besiege; the Veientes were also helped by some members of the Etruscan alliance, one of which was the powerful Etruscan city Tarquinii.

In Roman legend the siege of Veii lasted ten years (precisely as long as the Greeks' siege of Troy). The siege of Veii was the most ambitious conquest the Romans had yet undertaken, and the most difficult struggle the city had ever faced. As the siege dragged on, the Romans appointed M. Furius Camillus dictator. In 396, led by Camillus, the Romans took Veii by tunneling into the city. The acquisition of Veii's land doubled the size of Rome. In addition, the Roman soldiers carried off a great deal of loot. When seeing the huge amount of treasure, which was greater than anybody had hoped or dreamed, Camillus prayed that the gods, if jealous of Rome's good fortune, might allow him to somehow appease their jealousy with the smallest suffering of himself or the city. While saying the prayer, Camillus turned around and tripped, a terrible omen.

The siege of Veii affords an excellent example of what the Romans called *evocatio*. When the Romans took over a city, they feared the wrath of the gods dwelling there, so they asked those gods to leave that city and come to Rome. Once they had brought the god to Rome, they worshipped him along with the usual

Roman gods. Accordingly, Camillus as he marched on Veii addressed the gods of Rome and Veii: "Led by you and your divine power, Pythian Apollo, I am proceeding to destroy the city Veii; and I vow to you one-tenth of the spoils. Queen Juno, you who now live in Veii, I beseech you to accompany us, once we have won this war, into our city and to let it be your city too in the future, where a temple worthy of your majesty will receive you" (Livy V.21.2-4).

Young soldiers were specially chosen to remove the statue of Juno and the temple's treasures; before they entered the temple they bathed and dressed in white. One soldier, in awe of the temple and the goddess, asked Juno whether or not she wanted to go to Rome; his companions swore that the statue nodded its head in reply.

CAMILLUS AND ROMAN HONOR

While besieging Veii, the Romans were attacked by Veii's allies, the Etruscan city Falerii. In revenge, the Romans then attacked Falerii. During the siege of their city, the Falerians learned that one trusted and respected member of their society was not above abusing his position for profit; they also learned about Roman honor and morals.

It was the custom in Falerii that teachers taught as well as supervised their pupils, and many boys were entrusted to the care of one man. . . . The teacher who excelled in knowledge taught the children of the leading citizens. During peacetime one teacher had established the routine of leading the boys out before the city for play and exercise; during the war, that routine was in no way interrupted. Taking the boys from the city gates for sometimes shorter and sometimes longer distances, with the play and talk varied, one day when he could he led the boys farther than usual, straight through the enemy outposts and from there into the Romans' camp, directly into the headquarters of Camillus, the general.

There he added to his despicable deed words even more loathsome, that he had handed the city Falerii into the Romans' hands, since he had given the Romans power over the sons of Falerii's chief citizens. When

Camillus heard this, he said, "Wicked man, you have brought your despicable offer to a people and general who are not like you. There is no alliance between Rome and Falerii, as happens by agreement between humans. But there are laws of war just as there are laws of peace, and we have learned to fight wars no less justly than bravely. We have brought our arms not against the age of life which is spared even when cities are captured, but against armed men and against those who, without provocation and wrongdoing from us, attacked our camp during the siege of Veii. With your new crime, as much as it was in your power, you have conquered your countrymen; I, however, will conquer them with Roman skill, courage, work, and weapons."

The teacher was stripped, and his hands were tied behind his back; then Camillus handed him over to the boys to be led back to Falerii, and gave them switches to whip him as they drove the traitor back to the city. When the people in the city saw the boys bringing the teacher back, at first they gathered in great numbers, and then the senate was convened. So great was their change of heart that those who only recently had been so wild with anger and hatred that they would have preferred being destroyed like Veii to having a disgraceful peace like Capena's [which had surrendered to Rome] now unanimously sought peace.

In the marketplace and Senate House, the Falerians talked of nothing but Roman trustworthiness and Camillus' sense of justice. By agreement of all, legates went to Camillus in his camp and, after gaining his permission, they went to the Roman Senate, to surrender Falerii to Rome.

Once they were led into the Senate, they said this: "Gentlemen of the Senate, we have been conquered by you and your general; may no man or god begrudge you that victory. We surrender, seeing that we will live better lives under your rule than under our own. Two healthy examples have come out of this war for the benefit of mankind: You preferred honor in war to an immediate victory. Won over by your trustworthiness, we voluntarily acknowledge your victory." (Livy V.27.1-14)

CHAPTER 10

The Gauls Sack Rome

In 390 B.C. arrived one of early Rome's darkest hours. The Gauls, a Celtic people who were migrating westward from central Europe, swept down upon Italy; one of their victims was Rome. Supposedly they had recently drunk wine for the first time and liked it so much that they wanted the country that produced it. Another story says that the Gauls attacked Rome in revenge after a Roman envoy killed a Gallic envoy because of his arrogant words. The Romans had been warned of the Gauls' coming: A plebeian had heard one night a divine voice ordering him to let the magistrates know of the impending danger, but those whom he told simply laughed at him.

The Gallic and Roman armies met at the juncture of the Allia and Tiber Rivers. The Roman army fell apart, because of bad leadership (the generals had not constructed any defenses, chosen an area for a camp, or checked the auspices) and fear of the Gauls' superior numbers. The Gauls' victory was so devastating that the Romans afterward cursed the day of the battle, July 18, so that no business could ever be conducted on *dies alliensis*, "the day of the Allia." The Gauls massacred the fleeing Romans and descended upon Rome. No Roman army hindered them, and their entry into Rome was so easy that they thought the Romans were laying a trap for them.

The Romans had evacuated the city, some fleeing into the countryside and others taking refuge in the citadel, the Capitol. It was a pitiful sight to see the Vestal Virgins carrying the images of the gods out of the city to safety in friendly cities; the Etruscan city

Caere received the Romans' gods and sacred objects, and the Romans were grateful for Caere's help.

THE SIEGE OF THE CAPITOL

After a few days, the Gauls laid siege to the Capitol, which had been fortified and provisioned. To lure the Romans out of the Capitol, which remained the last free part of the city and the bastion of Roman civilization, the Gauls started destroying the buildings and houses, until half the city was in ruins. The original Twelve Tables are said to have perished in the destruction.

Meanwhile at Rome the siege was bogged down and not much was happening on either side, which was the Gauls' intention, to keep any Romans from breaking through the posts [and communicating with other Romans who had fled]. Suddenly a Roman youth turned the attention of both Romans and Gauls onto himself. It was the custom of the Fabian clan to perform a sacrifice on the Quirinal Hill. When Fabius descended from the Capitol to go perform the sacrifice, wearing his clothes in ceremonial fashion and carrying the holy objects, he walked right through the middle of the Gauls' posts to the Quirinal, paying no attention at all to the threats and shouts. After solemnly performing all the sacred rites, he returned the same way that he had come, with an unwavering step and calm face, expecting that the gods would be kind to those who have not been kept from worship even by their fear of death. Thus he returned to his family on the Capitol, leaving the Gauls either astonished by his audacity or moved by his piety; after all, they themselves are hardly negligent of religious matters. (Livy V.46.1-3)

Camillus, the hero in the Romans' defeat of Veii and Falerii a few years earlier, had gone into exile at Ardea after being accused of mishandling spoils taken from Veii. The man whom Rome most needed was in exile, and rather bitter about his city's treatment of him. Despite his anger, Camillus now made preparations to rescue his city from its present danger. He was appointed dictator in absentia, and he approached neighboring cities with pleas for help against the Gauls.

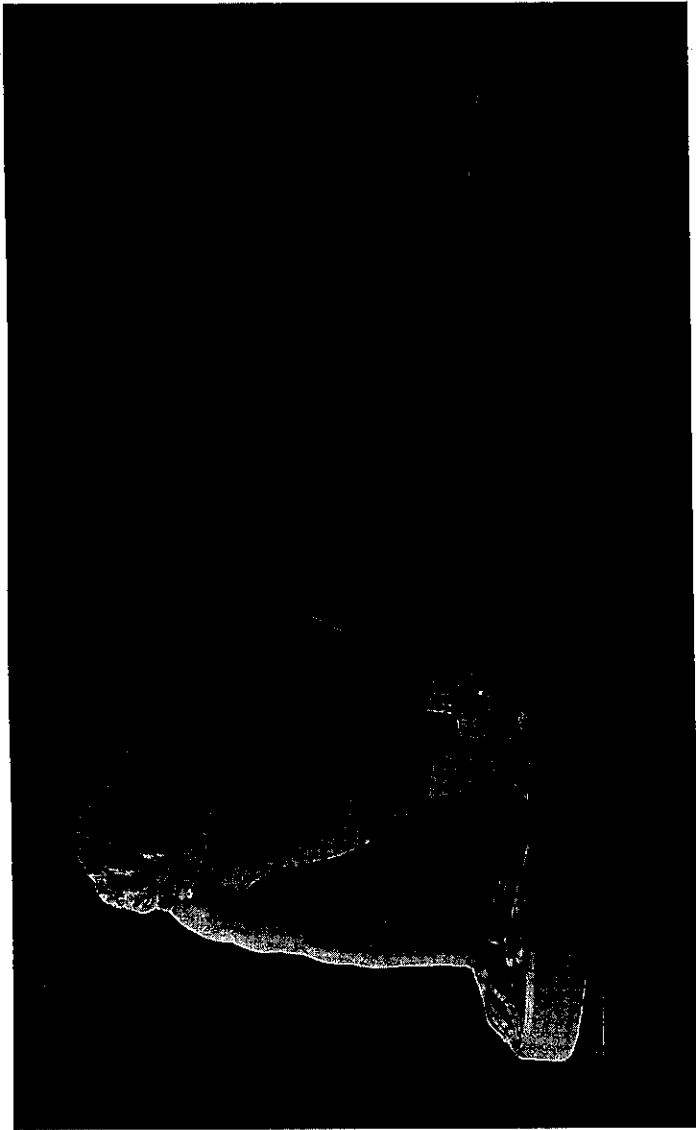
The Sacred Geese of Juno

Meanwhile the citadel of Rome and the Capitol were in great danger. The Gauls had either noticed human tracks where the messenger had come from Veii [where some Romans had fled for safety and were now waiting for an opportunity to save Rome], or on their own had noticed, next to the Temple of Carmentis, a rock suitable for climbing. At any rate, one night they first sent one unarmed man to try the way; then, by passing their weapons along where the going was rough, leaning on one another, and lifting others in turn and pulling them up, as the lay of the land demanded, they arrived at the summit in such silence that they not only fooled the guards, but did not awaken even the dogs, animals attentive to sounds in the night. They did not fool the sacred geese of Juno, however; even in the middle of a great shortage of food, the Romans had kept their hands off the sacred geese. This saved Rome: Their honking and flapping of wings awoke M. Manlius, distinguished in war and consul three years before. He snatched up his weapons and, at the same time that he urged others to get their weapons, while the others were in a panic, with his shield he hit one Gaul (who by now was standing at the top) and sent him down the hill. Falling, that Gaul knocked down those closest to him, and Manlius killed other frightened Gauls who had dropped their weapons to hold onto the rocks. By now other Romans had joined Manlius and, with javelins and missiles, sent the enemies falling down the rocks. As they fell, they knocked other Gauls down the hill, head first. (Livy V.47)

Because of this display of heroism, M. Manlius received a nickname, Capitulinus (Of the Capitol), which he passed down to his descendants. The soldier whose negligence had allowed the Gauls to come that close to seizing the citadel was thrown from the Capitol to his death.

"Ferro, Non Auro"

The siege was wearing out both the besiegers and the besieged. After occupying Rome for seven months, the Gauls were suffering from hunger and disease, while the Romans in the Capitol were



The Dying Gaul, from Pergamum, third century B.C. (Courtesy of the Archer M. Huntington Art Gallery, University of Texas at Austin, William J. Battle Collection of Plaster Casts)

running low on provisions. The Romans are nonetheless said to have thrown loaves of bread from the walls of the citadel to the Gauls below, to prove that they were not short of food. In these dire circumstances the Romans agreed to pay, and the Gauls agreed to accept, a ransom of a thousand pounds of gold so the Gauls would leave. Since the treasury did not have enough gold, the women of Rome voluntarily contributed their jewelry to the ransom. When the Roman commander objected to the heavier weight standard being used by the Gauls, the Gallic chieftain Brennus is said to have thrown his sword on the scale while saying the words hateful to Roman ears, "Vae victis!" (Woe to the vanquished!).

During the weighing of the gold, Camillus appeared. He said that the agreement was invalid because it had been made contrary to his orders as dictator. Instead, he ordered his soldiers to recover their city "ferro, non auro" (with iron, not gold). He warned the Gauls to prepare to fight. The Romans won the battles that followed, even capturing the Gauls' camp and annihilating that particular tribe of Gauls, the Senones.

"HIC MANEBIMUS OPTIME"

When the Romans saw the ruins of their city, the tribunes began urging the common people to vote not to rebuild Rome and instead to move to the site of Veii, which had not been destroyed and would be more easily defended in the future. Undoubtedly the tribunes also hoped that in the new location there would be a fairer distribution of land between the plebeians and patricians. Although Camillus' stirring and impassioned speech convinced many to stay, many others remained undecided. What convinced them was a sign from the gods: As the Senate was debating whether or not to move, some soldiers were passing through the Forum after guard duty; the senators overheard the centurion give his soldiers the orders to halt, saying, "Hic manebimus optime" (Here will be the best place for us to stay). That was their sign to stay.

The Romans learned from their military mistakes and reformed the army so that they would never again experience another Allia.

To make the army more flexible, each legion was divided into thirty *maniples* (literally, "handfuls"), each of which contained one hundred twenty to two hundred men. The strength of the reformed army was soon tested, for many of Rome's enemies, encouraged by the Gauls' initial victory, chose that moment to renew war with Rome. The Latins and Hernici revolted from their alliance, and the Volscians and Etruscans were armed and ready to attack. The Romans named as dictator the man who had rescued them from the previous peril, Camillus. He conquered the Volscians so thoroughly that they surrendered, after seventy years of warfare. He then turned to the Aequi and captured their army camp and their main city, Bolae. He next took on the Etruscans, who were marching on Sutrium, a city allied to Rome. The Etruscans took Sutrium, but on the same day Camillus recaptured it and gave it back to its inhabitants: All in one day Sutrium had been free, captured by the enemy, and then recaptured and restored to its citizens. Camillus then returned to Rome and celebrated a well-deserved triumph.

Shortly afterward, in 386, Etruria once again prepared for war. His dictatorship having lapsed, Camillus was now only a military tribune, one of several equal in authority; nonetheless, the other military tribunes volunteered to subordinate themselves and their power to him. Once the Roman soldiers had seen the size of the enemy army, they became afraid and reluctant to fight, despite Camillus' order to attack. He harangued the soldiers, again gave the signal to attack, and, despite his age (he was so old and frail that he had to be lifted onto his horse), led the attack. He even threw the standards (*signum*, a bronze or gold eagle on a pole, which preceded the soldiers into battle, like a flag) into the midst of the enemy ranks. By this act he forced his soldiers to fight, for losing the standards was the sign of utter defeat and a great dishonor to soldiers. The Romans won that battle, led by the aged Camillus.

In 382 B.C. the Volscians joined with the people of Praeneste and attacked a Roman colony. Again the Romans turned to Camillus, with one Lucius Furius to assist him. Seeing the enemy army, the soldiers and Lucius Furius were eager to fight, but Camillus would not permit it. Lucius Furius argued with Camillus, who told his assistant that he could not hold him back, but that he would pray

that no harm would come to the Romans because of the younger man's decision.

Lucius Furius led the Romans against the enemy; the Romans started losing and began to flee. Camillus then harangued the soldiers for cowardice, and ran to the front line to lead them once again into battle. The soldiers followed the old man and eventually won the battle. Later, when Camillus was again appointed dictator, he named as his master of the horse the same Lucius Furius whose failure to follow his advice had endangered the army. Because of his heroism, Camillus was later called "the second founder of Rome."

TITUS MANLIUS TORQUATUS

Some time later there lived one Lucius Manlius, who had once been dictator but was very unpopular in Rome—so much so that after his dictatorship expired, a tribune, with the support of the common people, attacked him legally and sought to prosecute him. There were two reasons for his unpopularity: First, he was a harsh general and abusive to those whom he enlisted; his harshness had gained him the nickname Imperiosus. Second, he did not allow his son Titus to live the life one would expect a young nobleman to live. Titus was not allowed to live in the city, to consort with other young noblemen, or to achieve public recognition; instead, his father forced him to work in the country like a slave. Why? Because Titus stuttered. The tribune inflamed the people's anger against Lucius Manlius Imperiosus. Titus himself, however, was sad and angry that he was another source of his father's unpopularity. He formed a plan.

Secretly he armed himself with a knife one morning and, arriving at the gates of the city, went straight to the house of M. Pomponius the tribune. He told the doorman to tell his master that it was Titus Manlius, the son of Lucius, and that he needed to meet with him. The tribune had him brought in immediately, hoping that the son was very angry at his father or was bringing some new charge against his father, or had some advice for conducting the case. After giving and receiving greetings, Manlius told the tribune that there were some things that he wanted to discuss

with him, but without any witnesses present. Once those present had been told to leave, he drew his knife and, standing above the tribune's couch and pointing his knife blade at him, he threatened to stab him unless he swore, on words that he had already written, that he would never call an assembly for the sake of prosecuting his father. The tribune, shaking with fear, swore the oath, as he was forced to do; how could he not do so, seeing the blade flashing before his eyes, himself unarmed, the young man very strong, fierce, and—which was more frightening—not too smart? He swore the oath and later let it be known that he had stopped his prosecution after being forced by the threat of violence.

As much as the common people would have preferred to be given the opportunity to convict so cruel and arrogant a master, nonetheless they did not think it bad that the son had done the bold deed for his father. It was all the more praiseworthy because the father's harshness had not turned his son's mind from his duty to his father. (Livy VII.5.3–8)

Soon afterward the Gauls again threatened Rome; they pitched their camp about 5 kilometers from the city. A bridge over the river Anio separated the two armies, and the two sides had frequent skirmishes for possession of the bridge. Finally, an enormous Gaul advanced to the bridge and said, "I call upon the the bravest man that Rome has to come forward to a duel, so the outcome of our duel may show which of our peoples is superior in war!" The Gaul was huge, and no Roman made a move to fight him in single combat until Titus Manlius asked the dictator if he could leave his position to go fight the Gaul, who now was sticking out his tongue at the Romans. The dictator agreed.

Manlius did no taunting, no prancing about, no pointless display of his agility with a sword; he just had a heart full of courage and quiet rage, for he was bringing all his ferocity to decide the contest. When they stood between the two armies, with the hearts of so many people full of hope and fear, the Gaul, towering over Manlius like a mountain, held his shield in front on his left arm, and slashed his sword down onto the shield of his advancing enemy; his sword made a great noise, but caused no wound. The Roman lifted up his sword and, with his shield, lifted up the bottom part of his opponent's shield; then he slipped his whole body between his opponent's body and weapons, making himself free from the

danger of wounds. He made two quick slashes with his sword, opening up his opponent's abdomen. His opponent's body lay stretched out over a vast area. Manlius left the body of the dead Gaul free from any abuse, and took for spoils only one blood-splattered necklace [*torquis* in Latin], which he put around his own neck. (Livy VII.10.8–12)

Titus Manlius received a nickname for his bravery and victory: Torquatus (Wearing a Necklace). His family likewise was honored with the nickname.

Reading Terms from Zoch, pgs. 58-75

For each of the following terms, please use the reading to create a summary of the essential information that would accurately describe and give context to each term. Please complete this on a separate sheet of paper.

Ex. Volsci: an enemy tribe near to Rome, and the group that Coriolanus fled to in exile and then led against Rome in his infamous attempt to attack the city.

Coriolanus

Veturia

Cincinnatus

The Aequi

Minucius

Dictatorship

Triumph

Vell

Evocatio

Camillus

390BCE: The Sack of Rome

Sacred Geese of Juno

Vae victis

Torquatus